pagodas and those throughout the country are descendants of the pagoda slaves.

Beggars are rated below the pagoda slaves - but, because of the Buddhist merit associated with giving do well for themselves. The beggars live in communities on the outskirts of the town often in cemeteries. They are thought to exhume the dead to get the coins placed in the mouth of the deceased to ensure expenses on his journey to heaven. The wood of the coffin is believed to be used in constructing their huts. Professional undertakers or morticians are regarded with horror since they like the beggars, make their living from the dead. The functions of burial are performed gratis by the entire village. A story is currently going round the University dormitories telling of an immensely wealthy Burmese coffin maker in Rangoon who has offered riches to the young man who will marry his beautiful daughter. When the future seems blank the students' friend advises "Hey, why don't you go and marry the coffin maker's daughter?" It seems that the money would scarcely compensate for the social discrimination. The extent to which the occupation classes are rigid in marriage and other social exchanges is an interesting problem.

A young man is obliged to remain within the occupation class of his family or to rise to greater heights. He is advised at an early age to "be simple, aim high, and tell the truth." When children play at dacoits (thieves) or other "low class" games their parents object to their low aspirations and advise them to play nobles and ministers. One would feel justified in remaining idle rather than accept a position below that of his birth. It is better to accept a clerks job at a low salary than an artisans at a high salary. On the other hand those born into lower status occupation groups tend to be satisfied with their state as a condition of birth. In Rangoon, however, even the hawkers may have ambitions to achieve fame and fortune. The opportunities for social mobility is greater in the towns and cities but difinitely restricted in the villages.

Apprenticeship to trades begins at the age of 12 to 14 years, and usually lasts for several years. Ordinarily the youth is attached to the shop of a relative where he lives and is payed a subsistence wage while learning. The key to high positions lies in education in

21: Htin Aung E-5 (ca. 1930) 1937 AP1 Burma
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restrained in his use of the blood-and-thunder scenes, and his heroic heroes have depth of character; they are not mere figures shouting defiance and doing glorious deeds. The artistic genius of U Kyin U is mainly responsible for the restrained use of heroics. But there is another reason. The audience was no longer keen on such things; when U Kyin U was writing his plays, the Anglo-Burmese War of 1824 was over, the Burmese had tasted their first defeat for many years, and two of the three maritime provinces were in British hands.

The plays not only entertain but make the audience think. U Kyin U is out to teach the audience to look at both sides of a question, for in *Parpahein* there is some justification for Parpahein's contention that he is a victim of injustice; after all the old king did make the promise, and the queen did deserve that promise, did earn it as a reward for saving his life. Yet we can sympathize with the decision of the king to give the throne to Zayathein. In that play, too, we are shown the dangers of being humane in certain cases, the dangers of becoming a kindly man at the cost of losing strength as a king, for Zayathein and Athumbain are both weak in their treatment of Parpahein; good brothers they are, but their goodness plunges the kingdom into disaster by causing the wrong man to hold power. In *Daywagonban*, we are shown how empty strife is, how the irony of life plays tricks on us, poor mortals, for look at Daywagonban, he is fighting his own brother to win the very princess who was betrothed to him since childhood. In that play, too, we are set a problem. Is the hermit's life worth the sacrifice of the three glorious years of prophecy—would it not have been better if the king of the gods had left well alone? The king of the gods himself is not keen on telling Daywagonban the true nature of his birth and parentage, for it would result in the loss of the promised years of glory to the kingdom of the ogres. It is well for the hermit and the princesses to be saved, but what of the ogre-kingdom left without a king and without a successor? Is it right for Daywagonban to save his soul at the cost of the kingdom that has adopted him? The same question arises with regard to Zayathein. When the alchemist is so ready, and so certain of winning back the throne, is it right of Zayathein to retire to the peace of the forest, leaving his unhappy kingdom under a drunken king? The retirement to the cloister may often be an act of great selfishness and may even appear ridiculous as in *Daywagonban* where the hermit calmly lets his princess wander unguarded in the forest. These problems, which interest us now, interested still more the

21: Htin Aung E-5 (ca. 1930) 1937 AP1 Burma
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536* These problems, which interest us now, interested still more t
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audience of U Kyin U's day, for then the throne was disgraced, half Burma was lost, and men were depressed and tired of life; many shunned the court and lived in retirement and in peace, and some turned to the comforts of religion and the monastery. And there was the eternal question of succession, for Alaungpaya's dynasty—the last in Burma—did not settle the succession by any fixed rule; sometimes brother succeeded brother, at other times son or grandson; promises and appointments with regard to the succession were made only to be broken later. Men did not know which prince to follow; Bagyidaw, the reigning king, was a good man, a kind man, but a weak man also, under the thumb of a wicked and scheming queen; a kindly man, a good husband, he was responsible for the collapse of organization at the court and the resulting British victory; it would not do to choose a weak prince like that king and like Zayathein; but it was not very safe to choose a strong prince, for he might be foolish like Kaywut and be overcome by the wisdom and cunning of the British. Men were troubled in mind and weary of politics, and that feeling of tiredness with the world is found in U Kyin U. In fact the political conditions of the times, especially the war with the British, must have contributed much to the ideas expressed in the plays; ideas that must have been appreciated by the people who had just realized, with the defeat of their forces and the death of their General Bandoola—a product of the heroic age of triumph—in the recent war, the transitory nature of human glory, the bitterness of defeat, and the sufferings of war. The sympathetic portrayal of Kaywut was due mainly to the genius of the dramatist, but the recent defeat must have contributed something towards it, for both U Kyin U and his audience could see in Kaywut their own court, foolish but none the less pathetic through defeat. They could sympathize with that character as Milton did with Satan. The ability to appreciate the point of view of the other side, the ability to see the good points in the villain, are also due in some measure to the same war, for the Burmese found the British to be valiant foes, who treated the captured wounded with loving care—a practice unknown before in the East—and found them to be conquerors who were kind to the people of the annexed provinces. Therefore the plays of U Kyin U are the product of his times.

536* U Kyin U, with his spirits and magic and gods and heroic deeds, is doubtless a romantic. His scenes, where some of the characters on the stage are supposed not to see and hear the others, though all are

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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23. MARBLES (GON-HNYIN).

long wooden slate blackened with soot and rice-water (*thumbôn*). The Burmese word-building is exceedingly regular and in the main phonetic (See appendix B). Reading is acquired in one term, without much effort on the part of pupil or teacher. The Burmans have a pure decimal notation in which the bugbears *eleven* and *twelve* are unrepresented. The Burmese *eleven* is literally "onety-one." Children can count up to hundreds before they come to school and can reckon up sums mentally. In arithmetic they are taught the multiplication-table and a few rules of thumb (*bedin*). In addition to the five Buddhist commandments (p. 16) and the objects of contemplation (p. 43), which the children learn in their homes, they chant passages from the Pâli scriptures in the school chorus and get other precepts by rote: such as the category of duties to parents, teachers and elders, *viz.*, reverence, support, mutual affection (*paréik*). They are taught the value of learning as an inalienable possession, together with many precepts from the *Lawkanîti* and *Mingala-thôt*; the conquests of the inner and outer worlds *Atwin-aungdyin*, *Apyin-aungdyin*, the story of the Buddha (see *The Light of Asia*) and the legendary cosmogony.

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As the result of this Buddhist system of schools, nearly half of the male and about 3 per cent. of the female population can read and write, as compared with 9 and 0·3 per cent. for men and women respectively in Bengal. The

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24. RACING TOY BOATS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
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25. GAME OF SITOPPYIT.

Burman average stands midway between those of Ireland and Austria on the one hand, and Italy and Spain on the other. (Report of the Census of 1891.)

The boys at the monastery-school (*kyaung-tha*) do the domestic work—sweep the floors and enclosures, attend upon the recluses, and help in collecting the daily food. Some scholars live at the *kyaung*, others have the morning meal there, others again have their meals at home. The recluse exacts no deference from his scholar, but nevertheless receives from all lay persons a spontaneous homage identical with that accorded to royal personages. In the *kyaung* the lads acquire the good breeding of their country, for it is among the recluses that the élite of the race is to be sought. In the stage next to be described, the lad completes this training, by himself sharing in the deference paid to the yellow robe, which he assumes for a season as novice. The monastery-schools are open all the year, but have a large attendance only in the rainy season or *wā*.

871 Besides the monastic public schools there are private schools kept by laymen and occasionally also by women, in which girls as well as boys are taught. The subjects and methods are the same, but more time is given to arithmetic. The rules of thumb of the Indian *bedin* are being superseded by modern arithmetic, by help of the vernacular manual prepared by the missionary Stilson. A small fee is paid the lay teacher in money or in kind. Out of hours, the lay-school pupils are of use at their homes, minding their little brothers and sisters.

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26. CYCLE RACE.

The training begun in youth is never broken off. Study is a chief occupation of middle and advanced age. The teacher—*sayā*—clerical or lay, is reverenced,

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